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INTRODUCTORY GRAMMAR

OF THE

GONI (ZULU) LANGUAGE,

AS SPOKEN IN MOMBERA'S COUNTRY.

BY

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PREFACE.

In 1884 when I was placed among the Ngoni (Abangoni) under Mombera, on the western side of Lake Nyasa, it was understood that they spoke the Kafir language as found in the southern parts of Africa. After a few months of study of that language I found there was a considerable difference between it and that spoken in the Ngoni tribe, both in regard to form and vocabulary, and I was led to look into Zulu, as presented in Colenso's "First Steps in Zulu-Kafir." From a study of Zulu, as there presented, I was able to understand the variations of the local form of speech, and by the assistance of the late William Koyi, a valued Kaffir member of the mission staff, rapid progress was made, in what, as compared with the other Lake languages, was considered a difficult language.

In the course of my study, in the evenings and during resting hours in the theoretical, and during working hours in the practical, parts of the language, I made out for myself comparative notes of the two tongues. These grew to form a bulky manuscript as my studies were continued. After a time, when two colleagues were sent to my district, I was called upon to help them to acquire the speech of the Ngoni. I set to work on my own notes, condensing and amending, and gave the results of my study in the following form as aids to my fellow workers in their study of the language.

As aids in acquiring the language they were found to be useful, and they are here put into more permanent form, at the request of the Livingstonia Mission Committee, by whom they are published for the use of the members of the mission.

The following pages merely supply an introduction to the study of the Ngoni tongue, and are not meant to do more than supply the main features of it, further study being possible through one or other of the Zulu grammars which deal more fully with the language, and above all, through practical work among the natives.

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It need only be further said that the Ngoni is practically a dialect of Zulu, the variations being produced by contact with tribes speaking other languages, and by a recurrence to simpler and possibly more primitive forms. We predict the extinction of the language unless the beneficent rule of Britain brings about a closer union between northern and southern Zambezia. It is being supplanted by Tumbuka, the language of the tribe of that name, a great part of whom are living as slaves of the Ngoni. Meantime, it is necessary to use it in the work of the mission, and wherever possible the forms have been reduced to the Zulu standard so as to facilitate the introduction of Zulu publications, if future experience warrants that course.

If it were necessary to dedicate to any one the work here presented, it would be our duty, as well as our pleasure, to dedicate it to the memory of the Christian Kafir, the late William Koyi, who was the first missionary to the wild war-loving Ngoni, and who died ere he saw the fruit of his devotion to Christ's work among them, but which has since appeared, and will continue to appear.

W. A. ELMSLIE.

ABERDEEN, *July*, 1891.

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INTRODUCTION.

THE Ngoni language, as presented in the present work, is spoken by the Ngoni under Mombera who live on the plateau on the west side of Lake Nyasa. Their country may be defined as lying between 10° 30′ and 12° South latitude, and between 33° and 34° East longitude. It embraces the country originally occupied by the Tumbuka and Tshewa tribes, the former being now enslaved and living as servants of the Ngoni, and the latter—or as many of them as are independent—having removed further south. Those of the latter who are living at Kasungu under Mwasi, are in subjection to the Ngoni and pay tribute to their chief, Mombera.

The Ngoni were until recent years constantly engaged in making raids on all the surrounding tribes, and carrying back whatever captives and plunder they could. This mode of life has made them the scourge of the plateau for many miles, and as in Livingstone's day, so still, the name Ngoni is a source of terror to the weaker Lake and plateau tribes. They have made incursions into the Bemba country beyond the Tshambeze on the north west; and into the Bisa country on the east side of Bangweolo. They have carried war into the country of the Marambo on the Loangwa to the south-west, and have made attacks on Kotakota on the south-western shore of the Lake. They have compelled the Poka people among the hills to the north to live in underground dwellings for safety; and those Tumbuka and Tonga who choose to struggle for an independent life rather than be slaves in Ngoniland, have been compelled to live high up Mount Waller, on bare rocky islets, or in villages on piles in the Lake, and inside stockades in unhealthy and almost inaccessible places on the Lake shore. Their predatory wars have even been carried into the country of the quiet Nkonde people at the northern extremity of Lake Nyasa.

When, in the course of extending the Mission, the head station was removed from Cape McLear to Bandawe in the country of the Tonga, it was found necessary to establish peace with the Ngoni in order that the work at Bandawe might go on without interruption. On various occasions the Ngoni marauders came to the neighbourhood of Bandawe, devastating the district and compelling the missionaries to prepare for flight.

To secure peace an embassy was sent to Mombera. It was eventually successful, and Ngoniland was occupied at first by the Christian Kafir, William Koyi, who was subsequently joined by James Sutherland. Both of these brave and faithful men lived amid great personal danger and hardship, while the Ngoni were suspicious and evil-disposed toward them.

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No direct work was permitted, but these men lived down opposition, and cleared away misapprehension, and laid a firm foundation for the work.

It is not necessary here to write much on the results of the Mission to the Ngoni. After years of waiting, schools were opened and other work—medical and evangelistic—carried on without let. Hundreds of children are being educated in the schools which are carried on at five different points, and the first fruits have been gathered in the formation of a native church. The Ngoni are growing less inclined to make raids on other tribes. The Lake tribes are able to live at peace, and are consequently leaving the precarious existence on the mountain tops, or on rocks in the Lake; while the thousands who were confined in stockaded villages in the swampy low ground, are able to spread out and choose more healthy situations for their homes. A formal treaty of peace between the Tonga (runaway slaves of the Ngoni) around Bandawe, and the Ngoni, was concluded through the efforts of the Mission staff at Bandawe and Ngoniland in 1887, and has been respected since. These general effects of the Mission were visible at a distance before the particular results were visible in Ngoniland.

The history of the Ngoni is full of interest. They are a branch of the Zulu race living in the far south. Various other branches are found scattered over the central Lake districts, all of which have at one time or other been connected with the Zulus, as their habits and language show.

The members of that branch, to which Mombera's people belong, were originally conquered by Tshaka when living as an independent tribe on the banks of the Tugela and Umpisi rivers in what is now the colony of Natal. Their tribal name was Amahlongwa. They were allowed by Tshaka to retain their own lands, and Zwangendaba, the chief, was placed over them under Tshaka. They united with a tribe living in Zululand whose name was Xumalo. †The chief of this tribe was named Umkotshwa. He had two sons named Manukusa and Umhlabawadabuka. The former is probably the person who appears as the leader of the migratory Zulus as "Manikusse" or "Manikoos," as the name is variously spelt. Manukusa was the early name of Umzila, and as his people are called Nguni or Ngoni it is probably through the Hlongwa people's connection with them that they now call themselves Ngoni. Manukusa drove out and away to the north Umhlabawadabuka and his following, from among whom the Ngoni under Zwangendaba journeyed further north. The Ngoni say that they revolted from the tyrannical rule of Tshaka and were not sent north by him to fight the Portuguese at Sofala, and that rather than return after defeat chose a new home in the north, as has been by some considered to be the case. As they brought their wives, children, and cattle with them, it is clear that they were not sent out to war and deserted. Besides, none of the Ngoni have ever seen the sea, which they must have done had they been at war on the

† The Rev. G. A. Wilder, of the American Mission in Natal, in a letter to the author.

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Sofala coast. The Zulu warriors referred to are probably the Matebele.

The Ngoni crossed the Zambezi in 1825*, led by Zwangendaba, the father of Mombera. They crossed near Zumbo, and moved northward on the high land between Lakes Nyasa and Bangweolo, crossed the Tshambeze, and entered the Fipa country on the south east of Lake Tanganyika.

In the Fipa district they settled for a time, and enslaved part of a tribe living there whose clan name was "Jeri." Their own clan name was "Pakati," and they impressed this name on the subjugated people and took their name of "Jeri," by which name the original Ngoni living in Mombera's country are now known. As to this day the Ngoni do not care to speak of their history, fearing their former tyrannical master, Tshaka, they changed their name with the desire of breaking off all trace of their former position.

The Ngoni must have been a numerous people when they came north. When living among the Fipa mountains they made raids into the countries lying north and north eastward, being at times successful and at other times defeated.

They have now become broken up into several sections. When Zwangendaba died in the Fipa country there was war over the appointment of a successor. One party put forward a chief whose policy was for a renewal of their northward journey. The sons of Zwangendaba, who were mere youths, joined together and advocated remaining where they were. Mtwaro (recently dead) was proclaimed chief, being the son named as his successor by Zwangendaba, but, unwilling to bear rule, he placed his brother Mombera in power. Two other sons of Zwangendaba (but not full brothers of Mombera and Mtwaro) disputed the chieftainship of Mombera, after that section which decided to move northward had broken off. The only way of settling the dispute was by a further disunion, and Mperembe decided to remain behind while Mombera and his following proceeded eastward.

The party under Mombera reached the north end of Nyasa, where they had severe fighting with the natives of the district. They then proceeded southward and settled on the plateau where they now are. Sometime after settling in their present locality they were joined by Mperembe and his people who came from the Fipa district, and they are again united in upholding the Ngoni Kingdom.

After settling in their present locality there were several internal quarrels which on each occasion led to a separation of a section of the tribe. Though Mombera was, and still is, paramount chief, each district is ruled by a sub-chief. Mombera's brothers already referred to, and another named Mpeseni, acted as chiefs over certain districts. Mpeseni disagreed and led

* When crossing the Zambezi there was an almost total eclipse of the sun. There was no eclipse near the point where the Ngoni crossed between December, 1759, and November, 1835, except one on 16th June, 1825, so that we may safely infer the last mentioned is the eclipse to which the Ngoni refer, other circumstances corroborating it.

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Nyasa and the Loangwa. Tshiw
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The so-called Ngoni under
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There are now no Ngoni among

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and Senga tribes who lived to th
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ruler, not delighting in wholesale

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as Senga Bisa, and Rungu, w
which the Ngoni now live are
Tshewa.

The position of the slaves is
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and have security which their frie
do not possess. They are well
enjoy the fruit of their own labou
service that their masters require
ground, and gathering in the crop

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off a large section of the tribe, and is now settled between the south end of Nyasa and the Loangwa. Tshiwere, a head man of a district, led off another section, and is now settled on the hills south west from Kotakota.

The so-called Ngoni under Tshikuse at the south west of Lake Nyasa were not an offshoot from the party which migrated under Zwangendaba. There are now no Ngoni among them and their language is Nyanja.

The Gwangwara on the east side of Lake Nyasa are evidently of an earlier disruption than we have referred to, and Mombera's Ngoni deny all knowledge of them.

The various names by which the Ngoni are known may be referred to. The Tumbuka called them Mazitu, with reference to their migratory habits. This name is not now in use. The Nyanja people called them Maviti, which name also probably refers to the same characteristic of the Ngoni.

The name by which they call themselves should be in all cases in English writing chosen, and a convenient method of such use of it is found in dropping the personal prefix (aba) and designating them Ngoni, just as we drop the ama, and write Zulu both for the Zulu nation and language.

The Ngoni tribe under Mombera, as now existing, is made up of people belonging to various tribes, which have been taken captive and incorporated with the original constituents.

When the tribe was on its march northwards they fought with the following tribes—Amatonga, Abakalanga (Abakalaka) and Abasenga (on the Zambezi). The principal men of these tribes were put into positions of trust by Zwangendaba, and afterwards made councillors of state. In this way he tried to consolidate the tribe and unite their interests. Even at this date the chief's counsellors almost all belong to the Tonga, Kalanga, and Senga tribes who lived to the south. When any children were born to these incorporated peoples they were given free born rights and privileges equal to those of Ngoni children. Several of Zwangendaba's head men, by attaining to considerable wealth and power as sub-chiefs in the tribe, were considered dangerous and were put to death. In Mombera's reign such things have occurred also, but Mombera is a more merciful and righteous ruler, not delighting in wholesale murder as did his father.

Of tribes met with north of the Zambezi, there are representatives, such as Senga Bisa, and Rungu, while the inhabitants of the district in which the Ngoni now live are represented by the Tumbuka, Tonga, and Tshewa.

The position of the slaves is not devoid of comfort. They have their wives and houses and gardens; are allowed to choose their own masters, and have security which their friends struggling for an independent position do not possess. They are well treated, and as no slaves are sold, they enjoy the fruit of their own labours and live in peace. It is only occasional service that their masters require of them, such as help in cultivating the ground, and gathering in the crops.

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INTRODUCTORY GRAMMAR

OF THE

NGONI LANGUAGE.

CHAPTER I.

THE ALPHABET.

The Roman characters are used to represent the sounds met with in Ngoni.

1—THE VOWELS.

Five of the letters are vowels, and are pronounced with the open Italian sound. In accented syllables the sound is long, and in unaccented syllables it is short; but the sound of the vowel is essentially the same in both cases.

a as *a* in *father*, e.g., **amanata**, leprosy.

e as *e* in *there*, „ **uku perekeza**, to accompany one.

i as *i* in *machine*, „ **uku sindisa**, to save.

o as *o* in *tone*, „ **imondoro**, a lion.

u as *u* in *rule*, „ **umpupu**, flour of maize.

There are no diphthongs in the language, hence two vowels coming together are to be sounded in separate syllables. In rapid speaking it often appears as if there were diphthong sounds, but careful attention will discover the presence of a semi-consonant **w** or **y** according as the first vowel is **u** or **i**. See Chapter II. 3 for further remarks on this subject.

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2—THE CONSONANTS.

With the following exceptions the consonants are pronounced as in English.

c. This letter is taken to represent the *dental click*, which is made by suddenly and forcibly withdrawing the tip of the tongue from the back of the upper front teeth. The sound of **ch** in the English word *church* is correctly represented by **tsh**; and thus **c** is redundant and may be used to represent the *dental click*. It is phonetically incorrect to use **ch** instead of **tsh**.

The hard sound of **ch** as in *monarch* is correctly represented by **k**.

g. This letter is always pronounced hard as in *give*.

h. Sounded as in *hat*. It is also used before **l** where that consonant is aspirated. Thus, if it occurs before a consonant without a vowel intervening, it has no separate sound of its own, but must be sounded with the consonant.

q. The sound of *qu* in *queen* is correctly represented by **kw**, and **q** is therefore redundant. It is taken to represent the *palatal click* which is made by forcibly and quickly withdrawing the tongue from the roof of the mouth.

A consonant combined with a *click* modifies the sound of the *click* and must be sounded along with it.

w and **y**. As semi-consonants, they fill an important place in connection with various changes which take place in words, as will be seen on referring to Chapter II. 3.

x. The sound of **x** = **ks** as it occurs in English words. The letter is redundant in Ngoni, and is chosen to represent the *lateral click*, which is made by forcibly and quickly withdrawing the tip of the tongue from the side teeth.

NOTE.—Only among the older Ngoni people may all the clicks be heard as in Zululand. The dental click, being the easiest, takes the place of the others. None of the incorporated peoples have adopted the more difficult **q** and **x** clicks, and the Ngoni not compelling their subjugated people to speak Ngoni, a new dialect has appeared having various combinations of consonants as substitutes for clicks. The clicks are not destined to survive long among the Ngoni.

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There are various combinations of consonants, such as **nga, nda, mba, mva,** &c., which present no difficulty in pronunciation; but where the aspirated **l (hl)** occurs alone or in combination with one or more consonants, the proper sound can only be learned by listening to a native using them.

EXAMPLES. **I-mvu-la,** rain.
U-ku-ba-mba, to hold.
A-ma-nga, lies.
I-nda-ba, news.
U-ku-dhla, food.
A-ma-ndhla, strenght.
I-ndhlwa-na, a small house.

Certain consonants are interchangeable.

b is often used for **w,** and *vice versa.*
l „ „ **r,** „

gha. This represents a sound adopted from Tumbuka. It is really **g** with the **a** aspirated, and is best pronounced with the mouth somewhat more open than is usual in speaking.

tsh. = the sound of *ch* in *church.*

n. Before **g** and **k** this consonant has frequently the ringing sound of *ng* in *singing,* and *nk* in *ink* but not always.

EXAMPLES. 1. **N** with ringing sound, **luhengo,** a basket.
„ **bonke,** all (people).
2. **N** without ringing sound, **ingoma,** a song.
„ **inkuku,** fowl.

ng'. This is used to denote the ringing sound mentioned above. It requires to be used only in such syllables as have no **g** or **k** sounded in them.

EXAMPLES. 1. **Uku-nyu-ng'u-nyu,** to suck.
I-ng'a-njo, a chimney.

In neither of these examples is **g** heard, as it is in the first example under **n.**

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CHAPTER II.

ACCENTUATION, SYLLABLES, PHONETIC CHANGES.

1—ACCENTUATION.

The accent is always on the penultimate, but the following particles act as enclitics when used in connection with a verb.

1. **Ke,** used as expressive of permission, or of doubt.
   Hamba, go; **hamba ke,** go then, go indeed.
2. **Na,** as the sign of the interrogative.
   Uhambile, he has gone; **uhambile na?** has he gone?
2. **Ni,** the interrogative, what?
   Watenga, he bought; **watenga ni,** what did he buy?
4. **Pi,** where?
   Uhambile, he has gone? **uhambe pi?** where has he gone to?

2—SYLLABLES.

All syllables end in vowels. Though **m** and **n** end the prefixes of certain nouns, in speech they really begin the syllable following.

EXAMPLE. **In-komo = in** (prefix), **komo** (root), but in syllables it is **i-nko-mo,** a cow.

3—PHONETIC CHANGES.

Important changes take place in connection with,

1. The use of the possessive particle with nouns.
2. The locative case of nouns.
3. The pronoun subjective and objective with verbs.
4. The passive voice of verbs.
5. Some adjectives, prepositions, and adverbs.

When two vowels come together, to prevent the consequent hiatus the following changes take place:—

(1). One of the vowels may be elided.

EXAMPLES. **Leta manzi,** bring water = **leta amanzi.**
Laba bantu, these people = **laba abantu.**
Le nkomo, this cow = **le inkomo.**
Ku muntu, to the man = **ku umuntu.**

(2). Zulu *vowel verbs* in use in Ngoni, instead of dropping the vowel of the pronominal prefix as in Zulu, insert a semi-consonant before the root and make the sign of the infinite **uku** in certain cases.

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EXAMPLE. **Ukw enza,** to do; **wenza,** he did, (in Zulu) becomes **wayenza,** in Ngoni.

The rule is, that the root in the Infinite Mood may begin with a vowel as in the above example, but in all tenses the semi-consonant **y** begins the root, and no change takes place in the pronominal prefix. Many Zulu *vowel verbs*, however, insert the **y** in the infinite also, and change **w** into **u.**

EXAMPLE. Zulu—**Ukw ona,** to sin.
Ngoni—**Uku yona,** to sin.

(3). The first vowel may coalesce with the second; **a** × **a** = **a** **a** × **i** = **e**; **a** × **u** = **o.**

EXAMPLES. **Namandhla,** with power, for, **na amandhla.**
Inja yendoda, the man's dog, for, **inja ya indoda.**
Izwi lomuntu, the person's word, for, **izwi la umuntu.**
Nomuntu, with the person, for, **na umuntu.**

(4). **W** or **y** may be inserted between the vowels,

a. In the negative tenses where the pronoun subjective is **i.**

EXAMPLE. **Iyakufika,** it will arrive; **ayiyikufika,** it will not arrive.

b. Where the pronoun is used *in* the verb; if **u** it becomes **wu**; if **i** it becomes **yi.**

EXAMPLES. **Niyibona,** I see it (the dog).
Niwubona, I see it (the tree).

NOTE 1.—So constant is the above change when **i** and **u** are used as verbal medials that the objective form of the pronoun of these classes of nouns may be stated to be **yi** and **wu.** In no other way may the difference between the subjective and objective forms of the pronoun of these classes be explained.

(5). When the locative case of nouns is preceded by the personal or relative pronoun; the conjunctive particles **na**; or the preposition **njenga**; the letter **s** is inserted before the **e** of the locative case.

EXAMPLES. **Zisenedhlini,** they (things) are in the house; (**zi** = pers. pron.: **endhlini** = loc. case).
Abasemhlabeni (people) who are on the earth; (**aba** = rel. pron.: **emhlabeni** = loc. case).
Nasezulwini, and in heaven; (**na** = and, **ezulwini** = loc. case.
Njengasezulwini, as in heaven; (**njenga** = as, and **ezulwini.**)

(6). Monosyllabic verbs prefix **yi** to the root to form the imperative mood.

EXAMPLES. **Uku zwa,** to hear; **yizwa,** hear thou.
Uku za, to come; **yiza,** come thou.

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CHAPTER III.

THE NOUN.

1—GENERAL REMARKS.

In Ngoni and other Bantu languages the noun is the most important part of speech, because upon the form of its initial letters, the forms of pronoun, adjective, verb, &c., depend. The noun is composed of two parts, Prefix and Root, e.g., **umu-ntu, a** person. Now, the prefix **umu** may be said to stamp its likeness on whatever parts of speech are dependent upon it for government, by means of attaching itself or some characteristic portion of itself to the dependent parts of speech. In this way the relation of the various words of a sentence to the subject noun is at once established. As there is thus a frequent recurrence of similar letters or syllables in the different words of a sentence, there is an easy and pleasant transition from one word to another. This pecularity, not met with in European languages, has been termed "The Euphonic or Alliteral Concord." In illustration take the plural form of **umuntu** which is **abantu** (= **aba ntu**), and observe how the characteristic portion (**ba**) influences the form of the dependent parts of speech in the following sentence :—

Abantu bami abakuru bamukile, baye kuzingela,
People my great they have left, they have gone to hunt,
kodwa bazakubuya bonke kusasa.
but they will return all to-morrow.

Contrast the above sentence with the following which has for its governing noun, one with a prefix **izi** :—

Izinkomo zako zimbiri zangena, zadhla, zanyatera
Your two cattle entered (and) ate (and) trampled
umumbu wami.
down my maise.

It will now be evident that a grouping of those nouns which have similar prefixes is necessary to follow out the principle of concord, and facilitate its use. This is done in the classification of nouns which may be referred to. Here it may be stated that there are two numbers, singular and plural. Gender does not influence grammatical structure, and is denoted by distinct terms for masculine and feminine, or by a terminal = **kazi** for the feminine.

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2—CLASSIFICATION OF NOUNS OR CONCORD.

Nouns are classed according to the form of the prefix. There are two numbers, singular and plural, and these are distinguished by the prefix.

The following table shows the nouns divided into seven classes, six of which have both singular and plural forms:—

Class.	Sing. Prefix.	Examples.
1.	**umu, um, u**	**umuntu, umfana, udade, ukanamanga,** person, boy, sister, cat.
2.	**umu, um, u**	**umuti, umlayo, umoya,** tree, law, wind.
3.	**im, in, i**	**imbuzi, indhlu, inyama,** goat, house, flesh.
4.	**itshi**	**itshibamu, itshandhla,** gun, hand.
5.	**ili, i**	**ilizwi or izwi,** word.
6.	**ulu, u**	**uluti, ubambo, unyawo,** rod, rib, foot.
7.	**uku**	**ukukanya,** light.

Class.	Plur. Prefix.	Examples.
1.	**aba, abo, bo**	**abantu, abafana, abodade, bokanamanga.**
2.	**imi**	**imiti, imilayo, imimoya.**
3.	**izim, izin, izi**	**izimbuzi, izindhlu, izinyama.**
4.	**ivi, izi**	**ivibamu, izandhla.**
5.	**ama**	**amazwi.**
6.	**izim, izin, izi**	**izinti, izimbambo, izinyawo.**
7.		

3—REMARKS ON THE CLASSES OF NOUNS.

Class 1. The nouns of this class are (1) all personal nouns, and have the prefix **umu** or **um** in the singular, and **aba** as their prefix in the plural; (2) nouns which signify family relationship, having the singular prefix **u** and the plural prefix **abo**; (3) nouns which are the names of living creatures, with the singular prefix **u** and the plural prefix **bo.**

Class 2. Nouns of this class have singular prefixes similar to those of class 1, but they are distinguished from them as being the names of inanimate objects, and by having **imi** as their plural prefix.

Class 3. Nouns of this class are animate or inanimate objects, and have the singular prefix **im, in,** or **i** and the plural prefix **izim, izin,** or **izi.**

NOTE 1.—Some nouns of this class with singular prefix **in** have their plural prefix **ama.** They are few in number and are all sex nouns. If these were put in a separate class, or in a sub-class under class 5, the nouns of class 3 would be found to have the singular prefix **i** and the plural prefix **izi.** They are left here, however, for the sake of comparison with Zulu.

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Class 4. Nouns of this class have the singular prefix **itshi** and the plural prefix **ivi** in most, and **izi** in a few, cases. The **itshi** = **isi** in Zulu, &c.

Any noun of another class may be put into this class by prefixing **itshi** or **tshi**, and in this way have the idea of greatness attached to it; *e.g.*, **umuti**, a tree (class 2), but **tshimuti**, a great tree (class 4).

NOTE 1.—In this way, greatness is more frequently denoted than by the suffix **kazi** as in Zulu, the latter only being retained in a very few words in Ngoni, to denote greatness, or the female sex.

Class 5. The singular prefix of nouns of this class is **ili**, often contracted to **i**, and the plural prefix **ama**. Some nouns of classes 3 and 6 have their plural prefixes in **ama**, in which case the concord of their plurals is according to the plural of this class. The number of such nouns is not great and may easily be remembered by practice.

NOTE 1.—The natives usually put nouns which are the names of things unknown to them, or new to them, into this class, and Europeans will find it good to follow their example; e.g., **ibrete**, a brick; **amabrete**, bricks; **ibuku**, a book; **amabuku**, books.

Class 6. The singular prefix in the full form is **ulu**, but it is frequently contracted to **u**. The plural prefix appears as **izim**, **izin**, or **izi**. The insertion of **m** and **n** is doubtless for the sake of euphony. Some nouns in this class have their plural prefix in **ama**. See class 5.

Class 7. Nouns of this class are all verbal nouns, and are not distinguished according to number. Their prefix is **uku**.

NOTE.—In Zulu there is a class of abstract nouns with the prefix **ubu**. Many of these nouns are in use in Ngoni, but have been put into class 2, because, where the **ubu** is contracted to **u** the noun becomes one of class 2 by form and concord, **b** and **w** being interchangeable; and one may hear **wa** or very seldom **bwa**. In the case of those nouns which retain the prefix **ubu**, it is found that in most cases the prefix is reckoned as **u**, and the noun has the concord of class 2. In this respect the Ngoni language corresponds with Tumbuka, Tonga, and Nyanja, and some others. The elder people may be found using a class of nouns with the **ubu** prefix, and corresponding concord; but those who observe this distinction are so few, and the hold that it has in their language is so slight, as to make it possible to drop it as a class altogether. The younger portion of the people, through contact with the Tumbuka and Tonga slaves, now use **b** and **w** as synonymous, and the prefix of abstract nouns now appears to be **uwu** or **u**; in the one case changing the **b** of **ubu** into **w**, and in the other using the contracted form of prefix. In both cases the nouns specified are brought into class 2, and are under its concord, as may be gathered from the speech of the people. At the same time, one using the **ubu** prefix and corresponding concord would be understood, but the consensus of opinion is against its being continued.

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Such an arrangement corresponds with the same class of nouns in Tumbuka, &c., as may be seen from the following examples :—

Zulu.	Ngoni.	Tumbuka.
Ubuntu bake, his manhood.	**Uwuntu wake.**	**Uwuntu wake.**
Ubutshani bake, his grass.	**Uwutshani wake.**	
Utshwara bake, his beer.	**Utshwara wake.**	
Ubukali bake, his anger.	**Uwukali wake.**	**Uwukali wake.**

4—CASES OF NOUNS.

There are properly only three cases, viz., Nominative, Vocative, and Locative.

(1) *The Nominative and Objective cases* of the noun are the same in form, and consist of the noun in its entirety—prefix and root.

(2) *The Vocative case* is formed by dropping the initial vowel of the prefix.

EXAMPLE. **Indoda,** a man ; **ndoda,** man !
Umntwana, a child ; **mntwana,** child !

NOTE.—In addressing the Supreme Being by using the English O ! you imply some fault in Him, as O ! **Mlungu** is an interjection called forth by some evil. The proper vocative is simply **Mlungu** !

(3) *The Locative case* is formed in various ways.

[1] By changing the initial vowel of the prefix into **e**, and the terminal vowels as follows :—

If **a** into **eni,** *e.g.*, **umfulu,** a river ; **emfuleni,** in the river.
,, **e** ,, **eni,** ,, **ilitshe,** a stone ; **elitsheni,** on the stone.
,, **i** ,, **ini,** ,, **inkosi,** a chief ; **enkosini,** to the chief.
,, **o** ,, **weni,** ,, **ubuso,** a face ; **ebusweni,** at the face.
,, **u** ,, **wini (ini),** ,, **indhlu,** a house ; **endhlini,** in the house.

A change also takes place in the consonants **b, p, m,** and in the combinations, **mb, mp,** when they occur in the final syllable of the noun. The change is more frequent if the final vowel be **o** ; or more rarely if it be **u** ; and very rarely when it is either **a** or **i**. The following are the changes :—

p and **mp** are changed into **tsh** ; *e.g.*, **umpupu,** flour ; **emputshini,** in the flour.

m is changed into **ny** ; *e.g.*, **umlomo,** a mouth ; **emlonyeni,** in the mouth.

mb ,, ,, ,, **nj** ; ,, **umhlamba,** a marsh ; **emhlanjeni,** in the marsh.

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[2] The names of places change the initial vowel into **e**.

EXAMPLE. **Inyanze**, a lake; **Nivera e nyanze**, I come from the Lake.

[3] Names of rivers are usually put in the locative case by prefixing **ku**, and dropping their initial vowel.

EXAMPLE. **Pansi ku Kasitu**, down at the Kasitu.

[4] Nouns denoting a particular place, or a particular time, simply change the initial vowel into **e**.

EXAMPLE. **Ekaya**, at home; **emini**, at noon; **ekanda**, on the head.

[3] The names of districts are preceded by **kwa** in the locative case; and **kwa** followed by the name of a person denotes his country, district, or residence.

EXAMPLES. **Nivera kwa Hora**, I come from about Hora.
Niya kwa Mombera, I go to Mombera's place.

As there is properly no possessive case of nouns, the possessive relation is expressed by a combination of particles, the form of which illustrates the principle of concord. The importance and nature of the formation of the substitute for a possessive case lead us to treat of it in a separate chapter.

(4) *Diminutive Nouns* are formed by adding **ana** to the root of the noun, and if the final vowel be **o** or **u** it is changed into **w**; and the final consonant or combination of consonants is changed according to the rule given in Chapter III. 4 (3) [1], for the formation of the locative case.

EXAMPLES. **Intaba**, a mountain; **intatshana**, a hill.

A very common method of forming diminutives is to prefix **ka** to the root in the singular and **tu** in the plural. This corresponds to a class of Tumbuka nouns, and is really adopted from that or the Tonga language, constituting an additional class in Ngoni. It is simple, and useful, and may be extensively used.

5—DERIVATION OF NOUNS.

Excepting the nouns which are the names of natural objects, most nouns are derived from some distinct root which may, or may not, be now tracable. Such derived nouns have their character shown by means of the prefix, just as certain nouns in English derived from verbs show it by a suffix: as do, doer; buy, buyer.

Nouns are derived from other nouns, adjectives, and verbs.

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(1) NOUNS DERIVED FROM OTHER NOUNS :—

a. Abstract nouns. These prefix **u,** or **uwu** (for **ubu**) to the root of the noun to which it is derived.

umu-ntu, a person ; **uwu-ntu,** humanity.
in-doda, a man ; **uwu-doda,** manliness.
in-kosi, a chief ; **uwu-kosi,** kingship.

(2) NOUNS DERIVED FROM ADJECTIVES :—

a. Abstract nouns. These prefix **u,** or **uwu,** to the root of the adjective.

kulu, great ; **uwu-kulu,** greatness.
mhlope, white ; **uwu-mhlope,** whiteness.

(3) NOUNS DERIVED FROM VERBS :—

a. Personal nouns. These signify the doer, and have the prefix of class 1. The final vowel of the verb root is changed into **i.**

uku-hamba, to walk ; **um-hambi,** a walker.
uku-yaka, to build ; **um-yaki,** a builder.

But a few have the prefix **itshi** instead of **um.**

nku peka, to cook ; **itshi-peki,** a cook.
uku-hleba, to slander ; **itshi-hlebi,** a slanderer.

b. Impersonal nouns. These signify the agent by which the action of the verb is performed. They have the prefix **itshi,** but their terminal vowel is **o** by which they are distinguished from those with the same prefix noted above.

uku-bopa, to bind ; **itshi-bopo,** a binder, cord.
uku-cela, to pray ; **itshi-celo,** a prayer (the words).

c. Some nouns denoting the instrument of an action are formed by prefixing **tsha** (which see under possessive case, chap. iv.) to the verb in the *objective form, infinitive mood.*

uku-kwera, to climb ; **tshoku-kwerera,** a thing for climbing, a ladder.

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CHAPTER IV.

THE POSSESSIVE CASE.

The want of a proper possessive case is supplied by means of the pronoun of the noun possessed combined with **a**, which is a preposition corresponding to the English "of." This combination has been variously designated as "possessive particle," &c. The invariable part of the particle is the vowel **a**, and the noun signifying the thing possessed determines the form of the particle.

The following table gives, at a glance, the forms of the possessive particle according to the various classes of nouns:—

	Singular.			*Plural.*		
Class.	Pers. Pron.	Poss. Part.	Explanation.	Pers. Pron.	Poss. Part.	Explanation.
1.	**u**	**wa**	**u × a = wa.**	**ba**	**ba**	**ba × a = ba.**
2.	**u**	**wa**	**u × a = wa.**	**i**	**ya**	**i × a = ia = ya.**
3.	**i**	**ya**	**i × a = ia = ya.**	**zi**	**za**	**zi × a = za.**
4.	**tshi**	**tsha**	**tshi × a = tsha.**	**vi**	**vya**	**vi × a = via = vya.**
5.	**li**	**la**	**li × a = lia = la.**	**a**	**a**	**a × a = a.**
6.	**lu**	**lwa**	**lu × a = lwa.**	**zi**	**za**	**zi × a = za.**
7.	**ku**	**kwa**	**ku × a = kwa.**			

NOTE.—There is no doubt that the Bantu forms of speech are to a greater or less degree subservient to euphony, but this principle of euphonic concord, though present in all parts of speech, can scarcely be made to explain the structure of the various parts of speech; yet its power in effecting changes is clearly visible.

To say that the euphonic of the governing noun is put before the noun governed, is not an explanation of the composition of the possessive particle. In the table presented the structure of the particle is given. That this is the explanation is evident, whether we look upon the **a** as a preposition "of" or denoting the relation. It is the relative pronoun in Zulu and cognate languages.

In some languages the **u × a** is written **ua** (= **wa**), and is not incorrectly so written. If pronounced rapidly **ua = wa**, just as **ia = ya** when uttered quickly. Euphony explains such changes. Take **li × la = la**. Here, evidently, the **i** is dropped altogether, according to the theory of euphonic government. That it is not **lya** (**li-a**) is no proof that the above is not a correct explanation of the structure of the particle. In the Wanda language we have a

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class of nouns whose form corresponds to Ngoni nouns of the 5th class, *e.g.*, **izina**, *a name*, and the possessive particle is **lia**, the pronounciation of which would be the same though it were written **lya**. The corresponding class of nouns in Kongo have the prefix **di** and the possessive particle **dia**.

The literal translation of a passage in which the possessive particle occurs is thus :—**umuntu wenkosi**, a man of the chief = **umuntu**, a man, **wa** he of (**u** × **a** = **wa**) **inkosi**, chief; (the **we** = **wa** × **inkosi** as explained at chap. II. 3 (3).

NOTE.—It is not a matter of no importance whether we write **wa** or **ua**, **lia** or **lya**, for the same sound, as may be seen by such words as
ilua (**i-lu-a**), a flower.
ukulwa (**u-ku-lwa**), war.
If this word were written **ukulua** it would require a diacritical mark to distinguish where the accent falls. If the sound of **wa** requires two pure vowels, it should be **oa** rather than **ua**, as Krapf points out. To write it **wa** obviates the necessity to use accented letters, which is no small benefit in giving books easily read to natives. So also in the case of words in which **lia** and **lya** occur.

The possessive case is formed according to the following rules :—

1. *With common nouns*, by placing the possessive particle belonging to the noun denoting the thing possessed, before the noun which denotes the possessor, and the **a** of the particle coalesces with the initial vowel of the prefix of the latter noun, according to chapter II. 3 (3).

EXAMPLES. **Umfazi wendoda**, the man's wife (**wa-indoda**).
Ilizwi lomuntu, the person's word (**la-umuntu**).

2. *With singular proper names*, the prefix (**u**) of the name is dropped and the preposition **ka** is placed before the name. If the pronoun of the governing noun does not begin with a vowel it is used before **ka**, thus **ilizwi lika Yohane**, the word of John.

NOTE.—In Ngoni the tendency being to revert to simpler forms of speech, the following forms are quite common and may be used.

Ilizwi la Yohane, the word of John.
Ilizwi lo Yohane, „ **lo**=**la** × **u** (prefix of Yohane).

3. *With plural proper nouns*, the preposition **kwa** without or with the personal pronoun of the governing noun is placed before the plural proper name, with its prefix dropped.

EXAMPLES. **Abantu bakwa Ngoni**; or **abantu kwa Ngoni**, the people of the Ngoni.

4. *With nouns which denote family relationship*, and **ubani** (plural **abobani**) one, according to Rules 1 and (or) 2 in the singular, and according to Rule 3 in the plural.

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CHAPTER V.

THE PREPOSITION AND CONJUNCTION.

There are few prepositions in Ngoni, but by means of certain of these the lack of adjectives is supplied and a verb "to have" constructed.

Some words really adverbs are used as prepositions, in which case they are followed by **ku** and **kwa (kua)**.

EXAMPLE. **Pezuru kwamanzi,** above, or on the water.
Pezuru kumuti, upon the tree.

Some require to be followed by **na**.

EXAMPLE. **Eduze nentaba,** near to the hill.

The place of the preposition in English is frequently supplied in Ngoni by using the locative case of nouns, or the objective form of the verb.

EXAMPLES. **Usendhlini,** he is in the house.
Wafera ekaya, he died at home.

The number of conjunctions in the Ngoni language is not large. "Like all uneducated tribes, the people incline to the use of short sentences, and to independent pharses. The relation of one proposition, or of one phrase, to another, often depends more upon the general construction, than upon any single word of a conjunctive character."

The following are the principal prepositions and conjunctions with examples of their use.

Na. 1. Signifying with, in the sense of having. In this sense it is used with the verb **ukuba,** to be, forming a verb "to have." See chapter VIII. 4. In this sense also it assists in the formation of many adjectives.

2. *And.* As a simple conjunction it joins nouns and pronouns together. It may be joined to the noun according to the rule in chapter II. 3. (3), or to the pronoun corresponding to the noun, and the pronoun in that case is put before the noun. Emphasis is denoted by prefixing **na** to the pronoun, although it may frequently be done where no emphasis is required.

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EXAMPLES. **Umuntu nomfazi wake,** the person and his wife.

Umuntu naye umfazi wake, the person, and she, his wife.

3. *Also, both, too, together with.* To express these English words, **na** is chiefly used, joined to a pronoun.

EXAMPLES. **U Yohane wahamba, no Yakobe wahamb/naye,** John went, and James went also, or with him.

Nabafazi nabantwana bafa, both the women and the children died.

Mina nami niyafuna amanzi, I also, or I too am seeking water.

Bahambile nazo zinkomo, they have gone together with the cattle.

4. *Together.* Expressive of mutual action, and also that there is reciprocity. To indicate these the **na** is affixed to the root of the verb which defines the action.

EXAMPLES. **Tiyatwarana lomtwaro,** we are together carrying this burden.

Tiyatandana, we are loving each other.

5. *Than.* See under **ku.**

6. It may be used with nouns to express *through, by means of,* &c., thus denoting the instrument by which an action is accomplished; and the manner of an action.

EXAMPLES. **Wamtshaya nentonga,** he struck him with a staff.

Wahamba nezinyawo, he went on foot.

Wamtshela izindaba nomfazi, he told him the news concerning the woman.

Nga. 1. Used with nouns or pronouns (like **na** No. 5) expresses, *through, by, means of, concerning,* &c. In use it is synonymous with **na** No. 5, but is more in use with pronouns, than **na** which is chiefly used with nouns.

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2. *About, whereabout, near to,* &c. It signifies locality generally. It is used also with adverbs to signify *hereabouts, thereabouts,* &c.

EXAMPLES. **Uyangapi** (or **ngakupi**), whereabout are you going? But note, **uyapi** (or **uyakupi**) means, where are you going?

Tshikona ngarapo, it is thereabouts. But note, **tshikona rapo,** it is there.

3. It is used in the formation of adverbs from nouns and in this way means *according to.*

EXAMPLES. **Ngenyama** (according to flesh) fleshly—from **inyama,** flesh.

Ngokukanya, brightly, shining (according to light), from **ukukanya,** light.

Njenga. This is compounded of the adverb **nje** so, thus, &c., and is used in making comparisons. It may be translated by *according to,* or *as.*

EXAMPLES. **Kukanya njengelanga,** it shines as the sun.

Njengoyise utanda abantwana bake, like as a father loves his children.

Ku. 1. *To.* It is used with nouns, pronouns and names of places or people.

EXAMPLES. **Wakuruma ku muntu,** he spoke to the man.

Niya ku baba, I go to my father.

2. *From.* It is used as No. 1.

EXAMPLE. **Nivera kuye,** I come from him.

Zonke izinto ezihle zivera ku Mlungu, all good things come from God.

3. *Than.* Used with, or without, **na** in making comparisons.

EXAMPLES. **Umkuru ku noyise,** he is greater than his father.

Umkuru ku wena, he is greater than thou.

NOTE.—**Ku** enters into the formation of the locative case with nouns which are proper names.

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Kwa. Used with a person's name, signifies his place or village. Used with a personal pronoun it means the person's people, family, or place of residence.

EXAMPLES. **Nivera kwa Mombera,** I come from Mombera's place or village.

Wahamba kwake, he went home.

Wahamba kwabo, he went to his people.

Pa. 1. *At, upon,* &c. It denotes locality, and is prefixed to other words to form prepositions.

EXAMPLE. **Pezulu (pa × izulu),** above.

NOTE 1.—It is obsolete in Zulu, but is in use in Ngoni, Tumbuka, Tonga, &c., and may be used frequently instead of the locative case of the noun, *e.g.*, **pamuti**=**emutini,** at or on the tree.

,, 2.—**Pansi**=beneath, is derived from the obsolete **nsi,** meaning earth, (found in Kongo, Wanda, &c.) and the obsolete **pa.**

NOTE.—Where prepositions are joined to nouns, it is according to rule in chap. ii. 3 (3).

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CHAPTER VI.

THE PRONOUN.

1—PERSONAL PRONOUNS.

1. The personal prououn is used—

(1) As the subjective prefix of a verb.

(2) As the objective medial, between the tense form and root of a verb.

(3) The full form, with or without a demonstrative, may be used after the verb, in apposition to, or instead of, the objective medial, to indicate emphasis.

(4) As the subjective prefix of an adjective.

(5) With the possessive particle forming a possessive pronoun.

(6) With a preposition or adverb.

2. The following table and examples will illustrate the method of using the personal pronouns. The pronouns of the 1st and 2nd persons are here given. The pronoun of the 3rd person must of course vary according to the class to which the noun belongs, and as there are seven classes of nouns, there are consequently a singular and plural pronoun of the 3rd person to each of these classes (the 7th excepted, the singular and plural being the same):—

	Singular.		
	Full form.	Verbal subject.	Verbal object.
1st person	**mina**	**ni, ndi,** or **ngi**	**ni, ndi,** or **ngi**
2nd ,,	**wena**	**u**	**ku**
	Plural.		
1st person	**tina**	**ti**	**ti**
2nd ,,	**lina** or **mwena**	**mu** or **ni**	**mu, li,** or **ni**

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3. Examples of the use of the personal pronouns, 1st and 2nd persons :—

(1) The pronoun as the *subject* of the verb.

Uku hamba, to go; **nihamba,** I go; **uhamba,** thou goest.
ti hamba, we go; **mu hamba,** ye go.

NOTE 1.—**Mu** corresponds to the pronoun in Tumbuka and has been adopted from that language.

Ni hamba, mina, I go, I (emphasis).

Mu hamba, mwena (or **lina**), ye go, ye.

„ 2.—**Mwena** is derived from the Tumbuka **imwe,** ye, preserving a a form of **mu** in the pronoun.

Lina and **nina** (Zulu) are synonymous.

(2) The pronoun as the "pronominal verbal medial," or *object.*

Uku tanda, to love; **ni-ku-tanda,** I thee love=I love thee.

Ti-mu-tanda, we you love=we love you.

Ti-mu-tanda tina, we love you, we (do).

Ni-tanda wena, I love thee (**wena** is the object of the verb).

NOTE 1.—It is to be observed that for the 1st person singular and plural the nominative and objective (subjective and objective) forms are the same. The 2nd singular has **ku** as the objective form, and the 2nd plural may have **mu, li,** or **ni** as the objective but not **li** as the subjective, forms. The language having reached a transition stage these forms exist.

(3) The full form in apposition to the verbal medial.

Ni-mu-tanda mwena, I love you
Mu-ti-tanda tina, you love us
U-ti-tanda tina, thou lovest us

} The full form thus used emphasizes the pronoun with which it agrees. See (2) 3rd Ex.

4. Personal pronouns of the 3rd persons singular and plural are given in the following table :—

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Class.	Prefix of Noun.	Subjective Verbal Prefix.	Objective Verbal Medial.	Full Form.
		Singular.		
1.	umu, um, u	u or wa	m	yena
2.	umu, um, u	(wu) u	wu	wona
3.	im, in, i	(yi) i	yi	yona
4.	itshi	tshi	tshi	tshona
5.	ili, i	li	li	lona
6.	ulu, u	lu	lu	lona
7.	uku	ku	ku	kona
		Plural.		
1.	aba, abo, bo	ba	ba	bona
2.	imi	(yi) i	yi	yona
3.	izim, izin, izi	zi	zi	zona
4.	ivi, izi	vi, zi	vi, zi	vona, zona
5.	ama	a	wa	wona
6.	izim, izin, izi	zi	zi	zona

NOTE 1.—Regarding several of the objective medials see chap. II. 3 (4) Note 1.

5. Examples of the use of the pronouns of the 3rd person :—

(1) **Ukutanda,** to love; **umuntu uyatanda wena,** the man is loving thee.

—**dhla,** to eat; **izimbuzi ziyadhla utshani,** the goats are eating grass.

—**peka,** to cook; **abantu bayapeka ukudhla,** the people are cooking the food.

(2) As the verbal medial objective :—

Umuntu uya-ku-tanda, the man is loving thee.

Izimbzi ziya-wu-dhla utshani, the goats are (it) eating the grass (class 2).

Abantu baya-ku-peka ukudhla, the people are (it) cooking the food (class 7).

2—POSSESSIVE PRONOUNS.

1. The following tables show the invariable particle, which, preceded by the possessive particle belonging to the governing noun, forms the possessive pronoun :—

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TABLE OF FIRST AND SECOND PRRSONS.

Person.	*Singular.*	*Plural.*
	Root of Possessive Pronoun.	Root of Possessive Pronoun.
1st	**-mi**	**-itu**
2nd	**-ko**	**-inu**

TABLE OF THIRD PERSONS FOR ALL CLASSES OF NOUNS.

3rd Person.	*Singular.*		*Plural.*	
Class.	Prefix of Noun.	Root of Possessive.	Prefix of Noun.	Root of Possessive.
1.	**umu, um, u**	**-ke**	**aba, abo, bo**	**-bo**
2.	**umu, um, u**	**-wo**	**imi**	**-yo**
3.	**im, in, i**	**-yo**	**izim, izin, izi**	**-zo**
4.	**itshi**	**-tsho**	**ivi, izi**	**-vo, zo**
5.	**ili, i**	**-lo**	**ama**	**-wo**
6.	**ulu, u**	**-lo**	**izim, izin, izi**	**-zo**
7.	**uku**	**-ko**		

2. The possessive particle belonging to the noun which denotes the thing possessed is prefixed to the root of the pronoun which corresponds to the noun denoting the possessor. The following examples will serve to illustrate the method of the use of the possessive pronoun :—

EXAMPLES. My hands (the hands of me), **izandhla zami.**
His (the man's, class 1,) ox (class 3), **inkomo yake.**
Thy voice (class 5), **izwi lako.**
Their (people's, class 1,) trees (class 2), **imiti yabo.**
Their (cattle's) food, **ukudhla kwazo.**
Our strength, **amandhla etu.**

NOTE.—The pronoun for class 4 is frequently used for things indefinitely, and also that for class 7.

3—REFLECTIVE PRONOUNS.

1. The particle **zi** treated as a pronoun in the objective case is inserted before the verb root, and signifies that the subject and object of the verb are the same person or persons; *e.g.*, **ni tanda,** I love; **ni-zi-tanda,** I love myself.

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2. To express myself, thyself, &c., &c., the root **-dwa** (alone, only) is used with the personal pronoun; *e.g.*, I myself, **mina nedwa**; thou thyself **wena wedwa,** &c. For examples of this form see chapter VII. 5.

4—DEMONSTRATIVE PRONOUNS.

1. There are three demonstrative pronouns, denoting objects near at hand; objects at a distance; and objects previously referred to in speaking. The place of the demonstrative is usually after the noun, but it may precede the noun in a contracted form, in the case of objects near at hand. The really demonstrative part of it is thus used, and this as may readily be seen is **Lo (ro), Le (re),** or **La.**

2. The following table presents at one view the various forms of the demonstrative pronoun :—

Singular.

Prefix of Noun.	This here.	Those yonder.	That {there, or referred to.
umu, um, u	**roya, royi, royani**	**rowaya**	**rowo**
umu, um, u	**rowo**	**rowuya**	**rowo**
im, in, i	**reyi**	**reyiya**	**reyo**
itshi	**retshi**	**retshiya**	**retsho**
ili, i	**leli**	**leliya**	**lelo**
ulu, u	**lolu**	**loluya**	**lolu**
uku	**loku**	**lokuya**	**lolu**

Plural.

Prefix of Noun.	These here.	Those yonder.	Those {there, or referred to.
aba, abo, bo	**raba**	**rabaya**	**rabo**
imi	**reyi**	**reyiya**	**reyo**
izim, izin, izi	**rezi**	**reziya**	**rezo**
ivi, izi	**revi**	**reviya**	**revo**
ama	**rawo**	**rawaya**	**rowo**
izim, izin, izi	**rezi**	**reziya**	**rezi**

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NOTE 1.—**L** may be used instead of **r** in any of the above demonstratives.

,, 2.—Those in fourth column "**rowo**," &c., is used along with the full form of the personal pronoun, to mark emphasis; and along with, or instead of, the ordinary form of the relative pronoun *q.v.*

,, 3.—To denote objects very far away the form in the third column is used and the voice raised according to the degree of distance. It is to be observed that in many instances, in using a form of speech, as much attention must be paid to the correct tone of voice in which it is spoken as to correctness of form, else it may be meaningless to a native. This can only be attained by mixing with the natives and striving to imitate their tone of voice. It may here be added that these "notes" are merely *aids* to acquiring the language, the important work being the practical part.

3. There is also a demonstrative "This is the one," "This is it," "Here he is," "Here it is," &c., both for objects near at hand and at a distance. The following table presents these according to each class of noun :—

Singular.		
Prefix of Noun.	Here he, it is, &c.	There he, it is, &c.
umu, um, u	**nangu**	**nanguya**
umu, um, u	**nawu**	**nawuya**
im, in, i	**nayi**	**nayiya**
itshi	**natshi**	**natshiya**
ili, i	**nali**	**naliya**
ulu, u	**nalu**	**naluya**
uku	**naku**	**nakuya**
Plural.		
Prefix of Noun.	Here they are.	There they are.
aba, abo, bo	**naba**	**nabaya**
imi	**nayi**	**nayiya**
izim, izin, izi	**nazi**	**naziya**
ivi, izi	**navi, nazi**	**naviya, naziya**
ama	**nawo**	**nawaya**
izim, izin, izi	**nazi**	**naziya**

NOTE 1.—Such forms as **nazo**, **nalo**, &c., may be heard for **nazi**, **nali**; and **namba**, **nambaya** instead of **naba**, **nabaya**, for plural of class 1.

5—RELATIVE PRONOUN.

1. The Relative Pronoun for all persons, numbers, and classes, is the vowel **a**. It is used in combination with the initial vowel of

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the inflex of the noun which is its antecedent or governing noun: hence we have the relative particle appearing as **a, e, o,** according as the initial vowel of the noun's prefix is **a, i,** or **u,** by rule noted (chap. II. 3 (3).) But the personal pronoun of the governing noun is also taken to form the relative clause, that is, where in English we say "the man who sees," in Ngoni the relative clause is literally "the man who he sees." We are therefore able to tabulate the forms of the relative pronoun according to each class of noun, as follows:—

Singular.

Prefix of Noun.	Relative Pronoun.	Explanation.
umu, um, u	**o**	**a** (rel. part.) + **u** (initial vowel of prefix) = **o.**
umu, um, u	**owu**	**a** (,,) + **u** = **o** + **u** (**wu**) pers. pron. = **owu.**
im, in, i	**e (eyi)**	**a** (,,) + **i** = **e** + **i** = **e** or **eyi.**
itshi	**etshi**	**a** (,,) + **i** = **e** + **tshi** = **etshi.**
ili, i	**eli**	**a** (,,) + **i** = **e** + **li** = **eli.**
ulu, u	**olu**	**a** (,,) + **u** = **o** + **lu** = **olu.**
uku	**oku**	**a** + **u** = **o** + **ku** = **oku.**

Plural.

Prefix of Noun.	Relative Pronoun.	Explanation.
aba, abo, bo	**aba**	**a** + **a** = **a** + **ba** = **aba.**
imi	**e (eyi)**	**a** + **i** = **e** + **i** (**yi**) = **eyi.**
izim, izin, izi	**ezi**	**a** + **i** = **e** + **zi** = **ezi.**
ivi, izi	**evi, ezi**	**a** + **i** = **e** + **vi** or **zi** = **evi, ezi.**
ama	**a (awa)**	**a** + **a** = **a** + **wa** = **a (awa).**
izim, izin, izi	**ezi**	**a** + **i** = **e** + **zi** = **ezi.**

2. The Relative Pronoun is used according to the following rules:—

(1). When the relative is the subject of the verb (*e.g.*, a man who sees,) the relative particle **a** combines with the initial vowel of the antecedent noun (man), and is followed by the personal pronoun belong to that noun.

EXAMPLES. The man who sees, **umuntu obonayo.**
The voice which sounds, **ilizwi elidumayo.**

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The cow which eats, **inkomo eyidhlayo.**
The people who walk, **abantu abahambayo.**
The things which remain, **izinto eziseleyo.**

NOTE 1.—**Yo** is appended to the verb for the sake of euphony. Also it serves as the sign of the relative where it is not otherwise expressed; *e.g.*, **lina muhambayo,** ye who go. **Ko** is used instead of **yo** very frequently.

(2). In a relative sentence the full forms of the personal pronouns may be treated as nouns. As they are primitive nouns each has a prefix, and it appears when they are thus treated as nouns in a relative sentence. Thus:—

	First.	Second.	Third.
Singular - -	**u-mina** or **i-**	**u-wena**	**u-yena**
Plural - - -	**i-tina**	**i-lina**	**i-bona**

EXAMPLES. I who see, **mina enibonayo,** or **mina nibonayo.**
Thou who seest, **wena obonayo,** or **wena ubonayo.**
He who sees, **yena obonayo,** or **yena wabonayo.**
We who see, **tina etibonayo,** or **tina aba-,** or **tina tibonayo.**
They who see, **bona ababonayo,** or **babonayo.**

(3). When the Relative is in the possessive case (*e.g.*, a man whose cattle are many) the rule (2) holds good, and the relative precedes the noun which denotes the thing possessed. That noun loses its initial vowel, and the personal pronoun is attached to the verb or adjective, and the full form of the pronoun may be put after the noun. But the relative is often omitted, and the clause is a direct statement, the exact sense of which is to be gathered from the context.

EXAMPLE (as above). **Umuntu ozinkomo ziningi.**
or, **Umuntu ozinkomo zake ziningi.**
or, **Umuntu zinkomo zake ziningi.**

(4). When the Relative is the object of the verb, the particle **a** combines with the initial vowel of the noun which is the subject of the verb, and the objective pronoun is inserted before the verb root or the full form of the pronoun follows the verb.

EXAMPLE. The man whom I see, **umuntu enimbonayo.**
or, **umuntu yena enibonayo.**
or, **umuntu nibonayo yena.**

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(5). In oblique forms, such as, *to whom, from whom, with whom, by whom,* &c., the foregoing rule (4) obtains, and the preposition appropriate to the expression is prefixed to the pronoun, which may appear in a contracted form, or in the full form.

The following table illustrates these remarks :—

Class.	Noun.	"I speak."	Of, through, by, &c., whom or which.	To, at, from, on, &c., whom or which.	With, whom, or which.
	Singular.				
1.	**umuntu**, man	**enikuruma**	**ngayena** or **ngaye**	**kuyena** or **kuye**	**nayena** or **naye**
2.	**umuti**, tree	**enikururuma**	— **wona** or-**wo**	— **wona** or-**wo**	— **wona** or-**wo**
3.	**imbuzi**, goat	——	— **yona** or-**yo**	— **yona** or-**yo**	— **yona** or-**yo**
4.	**itshibamu**, gun	——	— **tshona** or-**tsho**	— **tshona** or-**tsho**	— **tshono** or-**tsho**
5.	**ilizwi**, word	——	— **lona** or-**lo**	— **lona** or-**lo**	— **lona** or-**lo**
6.	**uluti**, rod	——	— **lona** or-**lo**	— **lona** or-**lo**	— **lona** or-**lo**
7.	**ukudhla**, food	——	— **kona** or-**ko**	— **kona** or-**ko**	— **kono** or-**ko**
	Plural.				
1.	abantu, people	——	— **bona** or-**bo**	— **bona** or-**bo**	— **bona** or-**bo**
2.	imiti, trees	——	— **yona** or-**yo**	— **yona** or-**yo**	— **yona** or-**yo**
3.	izimbuzi, goats	——	— **zona** or-**zo**	— **zona** or-**zo**	— **zona** or-**zo**
4.	ivibamu, guns	——	— **vona** or-**vo**	— **vona** or-**vo**	— **vona** or-**vo**
5.	amazwi, words	——	— **wona** or-**wo**	— **wona** or-**wo**	— **wona** or-**wo**
6.	izinti, rods	——	— **zona** or-**zo**	— **zona** or-**zo**	— **zona** or-**zo**

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(4). When a personal noun singular (class 1) or the 3rd personal pronoun singular is the subject of the verb, the relative particle **a** alone is the subject pronoun in a relative sentence.

Umuntu ambonayo, the person whom he sees.

6—INTERROGATIVE PRONOUNS.

1. The following interrogatives are used with the personal pronouns according to the classes of nouns. The particle **na** may be used where in English we use the point of interrogation; but in many sentences an enquiring tone of voice indicates interrogation and **na** may be omitted.

(1). **Ni.** What? Who? Used in regard to nature, race, or quality.

EXAMPLES. **Umuntu muni na?** what man? who?
Ungumuntu muni na? what sort of person art thou?
Ngiyinto yini na? what sort of thing is it?
Wati ni na? what did he say?

(2). **Ni.** Compounded with **nja** (manner) it means, how? with regard to manner, state, or degree.

EXAMPLES. **Wayenza njani na?** how did he work?
Unjani namuhla? how are you to-day?
Ukufa kwake kunjani? how great is his sickness?

(3). **Nini.** When?

EXAMPLE. **Wabuya nini?** when did he come?

(4). **Pi.** Which?

EXAMPLES. **Umuntu mupi?** which person?
Izwi lipi? which voice?
Izinkomo zipi? which cattle?

(5). **Pi.** Where? **Uvera pi na?** where do you come from?

(6). **Kupi.** Where? **Ukupi uyihlo na?** where is your father?

(7). **Ngaki.** How many?

EXAMPLES. **Abantu bangaki?** how many people?
Izinkomo zingaki? how many cattle?
Ivihlangu vingaki? how many shields?

NOTE.—With the exception of **nini,** when? all the foregoing may be used with the substantive verb.

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2. The following English interrogatives are expressed thus:—

(1). Who? **Ubani?**

EXAMPLES. **Wafika ubani?** (or **ngubani**=it is who) who arrived?

Ungubani? who art thou?

(2). Whose? By prefixing the proposition **ka** to **(u) bani** (who or what individual) according to the rule stated for the possessive case with proper nouns (chap. vi. 4).

EXAMPLES. **Umfazi ka bani?** whose wife?

Izinkomo zika bani? whose cattle?

(3). By whom? The verb substantive is used with **(u) bani.**

EXAMPLES. **Wabulawa ngubani?** by whom was he killed?

(4). To whom? From whom? Against whom? The preposition **ku** is used with **(u) bani** according to rule mentioned under "Whose?"

EXAMPLES. **Ukuruma ku bani?** to whom do you speak?

Uvera ku bani, from whom do you come?

Wayonera ku bani? whom did he sin against?

(5). For whom? The objective form of the verb (q.v.) is used to express "for."

(6). With whom? The preposition **na** is used with **bani** or **ubani.**

EXAMPLES. **Uya nabani?** with whom do you go?

Ukuruma nobani? with whom do you speak?

(7). How large? (8). How great? (9). How much? These are expressed by **ngaka** (denoting degree), the preposition **na** (with) and the interrogative **ni** (what) to which is prefixed the pronoun of the governing noun.

EXAMPLES. **Indhlu ingakanani?** how great is the house?

Ubude wake ungakanani? how tall is he? (lit., his tallness it is how great?)

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CHAPTER VII.

THE ADJECTIVE.

1. There are only a few adjectives proper in Ngoni. To supply the place of adjectives other parts of speech are used in certain ways, viz. :—

(1). The present and perfect tenses of the Indicative Mood of the verb, with the relative pronoun.

EXAMPLES. **Umuntu ogulayo,** the sick man=(the man who is sick).

Umuntu olungileyo, the good man=(the man who is good).

(2). Nouns in the nominative case.

EXAMPLE. **Ku makaza,** it is cold (coldness).

(3). Nouns in the possessive case.

EXAMPLE. **Umuntu wokwazi,** a learned person=(a person of knowledge).

(4). Nouns preceded by the relative pronoun and verb "to have."

EXAMPLE. **Umuntu onomusa,** a kind man=(a person who is with kindness).

NOTE.—The adjectives agree with their governing noun.

2. The following are the rules for the adjectives.

(1). When the adjective is used as predicate, *e.g.*, the sky is red. It takes the personal pronoun of the noun which is the subject.

EXAMPLE. **Izulu libomvu,** the sky is red.

NOTE 1.—Monosyllabic adjectives may have as their prefix **m** or **mu, ma** and **mi** when in concord with nouns whose prefixes are **umu, um, u**; **ama** or **imi**. So also **dala, kuru, ningi**, &c., and the interrogative adjectives **ngaka** and **ngaki**.

EXAMPLES. **Umuntu mude,** the person is tall. The trees are tall, **imiti mide.**

NOTE 2.—The adjectives **dala, kuru, ningi**, &c., have **m** or **n** after the pronouns **i** and **zi** of class 3, and sometimes after **zi** of class 6. The **n** is, however, frequently omitted in Ngoni.

EXAMPLES. **Into indala,** an old thing; **izinto zindala,** the things are old.

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(2). When the adjective is used as an epithet (*e.g.*, the white man), it is placed after the noun and has the relative pronoun prefixed.

EXAMPLE. **Umuntu omubi,** a bad person.

NOTE 1.—The exceptions given in the preceding Note 1 have, **omu, ama,** and **emi.**

,, 2.— Do. do. Note 2 have, **eyin, ezin,** or **ezim.**

3. **Diminutive Adjectives** are formed like diminutive nouns by adding **ana** or **anyana** with change of consonants where necessary.

4. **Comparison of Adjectives:—**

(1). The comparative is expressed by **ku** or **ku** with **na.**

EXAMPLE. **Umkuru ku** (or **kuna**) **yena,** thou art greater than he.

(2). The superlative degree is expressed by using **kakuru** (greatly) or **onke** (all).

Indoda nabafana; indoda inkuru kakuru, a man and boys; the man is greatest.

5. **Indefinite Adjectives.** These take the prefixes like ordinary adjectives.

(1). **-edwa** or **-odwa,** alone, only, is used to express -self, and is used thus:—

Mina nedwa, I only, myself. **Tina todwa,** we only, ourselves.

Wena wedwa, thou, thyself. **Lina** (or **mwena**), ye only, yourselves.

Yena yedwa, he, himself. **Bona bodwa,** they only, themselves.

(2). **-nye,** other, another. These take the relative pronoun.

EXAMPLES. **Umuntu omunye,** another person; **abantu abanye,** other persons.

Izinkomo ezinye, other cattle.

Amadoda amanye, other men.

(3). **-onke,** all, each, every, &c.

EXAMPLES. **Abantu bonke,** all people; **izinto zonke,** every thing.

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(4). **-ngaka**, so great. **Umuntu ungaka**, the person is so great.

(5). **-nje** or **-njaro**, such, such as. **Lezi zinto zinjaro**, these things are so.

6. Numeral Adjectives.

(1). *Cardinal Numbers.* These take the pronominal prefixes like other adjectives, **-wiri** and **-biri** are both used for two. If **biri** is adopted it takes **m** after **i** and **zi** of class 3.

One, **-nye.**	Seven, **-hlanu na -biri.**
Two, **-biri** or **wiri.**	Eight, **-hlanu na -tatu.**
Three, **-tatu.**	Nine, **-hlanu na -ne.**
Four, **-ne.**	Ten, **-tshumi.**
Five, **-hlanu.**	Eleven, **-tshumi na -nye.**
Six, **-hlanu na -nye.**	Twelve, **-tshumi na biri.**

Twenty, **matshumi mabiri.**
Thirty, **matshumi matatu.**
Forty, **matshumi mane.**
Sixty, **matshumi mahlanu na linye.**
Eighty, **matshumi mahlanu na matatu.**
One hundred, **matshumi matshumi** or **ikuru linye.**

NOTE 1.—**Itshumi**, ten, is a noun of the 5th class; plural **amatshumi**. So also **ikuru** a hundred.

(2). *Ordinal Numbers.* To form these prefix **itshi** or **tshi** to the root, which consequently brings them into the 4th class of nouns. For *first* **kuqala** is used.

Second, **itshibiri**; third, **itshitatu**; fourth, **itshine**; fifth, **itshihlanu.**

NOTE 1.—They are governed in the possessive case.

EXAMPLES. The first person, **umuntu wokuqala.**
„ second „ „ **wetshibiri.**
„ third „ „ **wetshitatu.**

(3). *Adverbial Numbers.* To form these prefix **ka** to the root.
First, **kanye**; second, **kabiri**; &c., &c.

(4). Both (two), all, three, &c., &c. Prefix **bo** to **babiri**, &c., for nouns of class 1.

EXAMPLES. Both people. **Abantu bobabiri.**
Use **-onke** for nouns of other classes.
All trees (two or more), **imiti yonke.**

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TABLE OF NUMERAL ADJECTIVES.

Cardinal Numbers.

1 **inye** (one thing).
2 **zimbiri** (two things).
3 **zitatu.**
4 **zine.**
5 **zihlanu.**
6 ,, **na inye.**
7 ,, ,, **zimbiri.**
8 ,, ,, **zitatu.**
9 ,, ,, **zine.**
10 **itshumi.**
11 ,, **pakati inye.**
12 ,, ,, **zimbiri.**
13 ,, ,, **zitatu.**
14 ,, ,, **zine.**
15 ,, ,, **zihlanu.**
16 ,, ,, ,, **na inye.**
17 ,, ,, ,, ,, **zimbiri.**
18 ,, ,, ,, ,, **zitatu.**
19 ,, ,, ,, ,, **zine.**
20 **matshumi mabiri.**
21 ,, ,, **pakati muvo na inye.**
22 ,, ,, ,, ,, ,, **zimbiri.**
23 ,, ,, ,, ,, ,, **zitatu.**
24 ,, ,, ,, ,, ,, **zine.**
25 ,, ,, ,, ,, ,, **zihlanu.**
26 ,, ,, ,, ,, ,, ,, **na inye.**
27 ,, ,, ,, ,, ,, ,, ,, **zimbiri.**
28 ,, ,, ,, ,, **zihlanu na zitatu.**
29 ,, ,, ,, ,, ,, ,, **zine.**
30 ,, **matatu.**
40 ,, **mane.**
50 ,, **mahlanu.**
60 ,, ,, **na linye.**
70 ,, ,, ,, **mabiri.**
80 ,, ,, ,, **matatu.**
90 ,, ,, ,, **mane.**
100 **ikulu elikuru** or **matshumi matshumi ahlangana wodwa.**

Ordinal Numbers.

1st, **kuqala.**
2nd, **tshibiri.**
3rd, **tshitatu.**
4th, **tshine.**
5th, **tshihlanu.**
&c., &c., &c.

Adverbial Numbers.

Once, **kanye.**
Twice, **kabiri.**
Thrice, **katatu.**
&c., &c., &c.

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CHAPTER VIII.

THE ADVERB.

The numeral adverbs have been already noticed. For list of adverbs the dictionary may be consulted. The following rules show how adverbs may be formed from other parts of speech.

1. Adjectives may be converted into adverbs by prefixing **ka** or **ku** to the root.

EXAMPLES. **Kakuru,** greatly; **kufupi,** near; **kudeni,** far away.

2. Adverbs from nouns when **nga** is prefixed to the root.

EXAMPLES. **Ngokulunga,** rightly; **ngomusa,** kindly.

3. The perfect tense indicative mood is used with **nga.**

EXAMPLES. **Ngokulungileyo,** rightly.

NOTE 1.—Many adverbs take **kwa** or **ku** after them—*e.g.*, **pezuru kwentaba** upon the mountain.

2.—Some take **ku** or **na** after them—*e.g.*, **kusekudeni kubo** or **nabo,** it is far from them.

THE FOLLOWING ARE THE PRINCIPAL ADVERBS IN USE:—

1. *Adverbs of time—*

Emini,	noon, at mid-day.
Izoro,	yesterday.
Kadeni,	long ago.
Karoku,	just now.
Kaningi,	much, often.
Kanye,	once, together.
Ko,	present, here, there.
Kona,	now, then, when.
Kupera,	at an end, finally.
Kusasa,	early, to-morrow morning.
Kutangi,	day before yesterday.
Kuqala,	first.
Loku,	then, when, since.
Masinyane,	at once, speedily.
Namuhla,	to-day.

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2. *Adverbs of place—*

Emuva, behind, after.
Endawonye (or **ndawonye**), together, in one place.
Kona, or **ko,** here, there.
Kona rapa, just here.
Kona rapo, just there.
Kudeni, far away, far.
Kufupi, near.
Marunga, opposite to, near by.
Ngarapa, here away, hereabouts.
Ngarapo, there away, thereabouts.
Nganeno (or **neno**), on this side.
Pakati, within, among, in the midst.
Pamberi, **Pambere,** } before, beyond.
Pandhle, without, abroad.
Pansi, down, below.
Pezuru, up, above, upon.
Rapa (lapa), here.
Rapo (lapo), there.
Rapaya, yonder.

3. *Adverbs of manner—*

Kuhle, **Kuhle,** } well, nicely.
Kakuru, greatly, very.
Kabi, **Kubi,** } badly, poorly.
Kambe, naturally, of course.
Kangaka, so much, thus, so.
Ke, therefore.
Njaro, again, so, thus, and so on.
Nje, thus, merely, just so.
Njenga, accordingly, like as.
Ngaka, such.
Netshibomo, on purpose, willfully.

4. *Other adverbs—*

Ng'o, no.
Hai, **Tsha,** } no.
Yebo, yes.
Yebo pera, yes, indeed.
Kumbe, perhaps, probably.
Kodwa, only, but.
Pera, of course, then.

NOTE.—Some adverbs take the personal pronoun as do adjectives.
EXAMPLE. **Ba rapa** or **ba kona rapa,** they are here

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CHAPTER IX.

THE VERB.

1—FORMS OF VERBS.

1. The simple form of the verb contains the root and root idea unmodified. Verbs usually end in **a**, but some (three as in Zulu and Kaffir) end in **i** and **o**. The second person singular, imperative mood, presents the root of the verb. To this is prefixed **uku** to form the infinitive mood.

EXAMPLES. **Ukutanda**, to love, from **(u) ku**, to, and **tanda**, love.

From the simple form other forms are derived by means of changes in the ending of the root. There are primary, secondary, and tertiary derived forms, as noted below, but very few verbs are used in all these forms. It is also to be noted that many verbs have ceased to be used in the simple form, and are only used in the objective form, which has the force of the simple form as well. The derived forms are conjugated like simple verbs.

Primary Derived Forms.

1. *Simple form*, **Uku tanda**, to love.
2. *Subjective* „ **Uku tandeka**, to be loveable, or be loved.
3. *Objective* „ **Uku tandera**, to love for, or on account of.
4. *Causative* „ **Uku tandisa**, to cause to love.
5. *Reflective* „ **Uku zitanda**, to love oneself.
6. *Reciprocal* „ **Uku tandana**, to love one another.
7. *Frequentative* „ **Uku tandatanda**, to love on, or frequently.

Secondary derived forms may be used thus—

Uku tandisera, to cause to love for.

Uku tandanisa, to cause one another to love.

2. *Uses of the various forms of the verb :—*

(1). *Simple.* Expresses the bare affirmation of the action signified by the verb.

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EXAMPLE. **Niyahamba,** I am going.

(2). *Subjective.* This form is derived from the simple form by inserting **ek** before the final vowel of the root. It expresses the state of being which is the result of the action of the verb in the simple form.

EXAMPLE. **Ni tandekile,** I am beloved.

It also means that the state is possible.

NOTE 1.—This form of the verb is variously termed neuter passive, intransitive, and its meaning is closely allied to the passive voice. In the passive voice, however, the state signified refers the action to some agent.

„ 2.—Some verbs add **kala** to the root, thus forming an intransitive verb.

Bona, see; **bonakala,** be visible.

Such modifications are treated as distinct verbs when conjugated, and denote various ideas.

Bona, see; **bonisa,** cause to see.

Bonakala, be visible; **Bonakalisa,** cause to be, or make visible.

In these examples **bona**=simple form of verb.

bonisa, **bonakala** } =primary derived forms.

bonakalisa=secondary derived form.

(3). *Objective.* Derived from the simple form by inserting **er** (**el**) before the final vowel of the root.

EXAMPLE. **Uku tandera,** to love for.

Its more frequent use is with nouns and pronouns in the locative case, or governed by the preposition **ku**; and before adverbs of place.

EXAMPLES. **Nilinda,** I wait; **nimlindera,** I wait for him.

Wafera ekaya, he died at home.

Wafera rapo, he died there.

It is used to express "for," "on account of," &c.

EXAMPLE. **Watshitengera ni na?** for what (or why) did he buy it?

NOTE 1.—**Tsho,** forms the objective in **lo**=**tsholo.**

(4). *Causative.* Derived from the simple form by inserting **is** before the final vowel.

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It is used, 1. In extending the action to a second agent.
2. It implies helping to do a thing.
3. It implies energy, thoroughness, in the action.

EXAMPLES. **Zwa**, feel, &c.; **zwisa**, cause to feel.
Bema, snuff; **bemisa**, cause to (give, help to) snuff.
Bopa, bind; **bopisa**, cause to bind; **bopisisa**, bind thoroughly.

NOTE 1.—The causative form of verb may constitute a true translation of, or stand for a word quite different from, that denoted by the simple form.
EXAMPLES. **Goduka**, go home; **goduza**, send home.
Suka, go away; **susa**, take away.
,, 2.—Simple verbs ending in **la** form their causatives in **za**.
Some ending in **ka** make their causative ending in **sa** *(ut sup.)*
EXAMPLES. **Vera**, come from; **veza**, bring forth, &c.
Sondera, come near; **sondeza**, bring near.

(5). *Reflective.* Derived from the simple form by inserting **zi** (see Pronoun) before the root. It denotes that the action of the verb is upon the subject.

Wazibulala, he killed himself.

(6). *Reciprocal.* Derived from the simple form by adding **na** to the root. It may be used with either a singular or plural pronoun.

EXAMPLES. **Nilinga naye**, or **tilingana**, we are equals.

(7). *Frequentative.* The root is reduplicated to imply frequent or continuous action.

2—VOICES OF VERBS.

The active voice is seen in the foregoing examples, and the passive voice is formed by inserting **w—(o)** before the final vowel of the root in the active voice.

EXAMPLES. **Uku tanda**, to love; **uku tandwa**, to be loved.

NOTE 1.—Monosyllabic verbs form the passive in **iw**, as **tsho**, speak; **tshiwo**, spoken.
,, 2.—Those verbs which were originally (in Zulu) *vowel verbs* (see chap. II. 3. (2).), but are disyllabic in Ngoni, also insert **iw** to form the passive.
EXAMPLE. **Uku yiba**, to steal; **uku yibiwa**, to be stolen.
,, 3.—The *reflective*, *reciprocal*, and *subjective* forms, from the nature of their signification, can have no passive voice.
,, 4.—Refer to 2. (2) Note 1. *ante.*

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3—MOODS OF VERBS.

There are five moods, or modes in which the action of the verb may take place, viz. :—

1. *Imperative.* The 2nd person singular of the verb in this mood exhibits the *root* of the verb. To form the plural, add **ni** to the singular. If the verb is monosyllabic **yi** is prefixed to the root for both singular and plural.

EXAMPLES. **Bopa,** bind thou; **bopani,** bind ye.

Yizwa, hear thou; **yizwani,** hear ye (from **zwa**).

2. *Infinitive.* The root preceded by **uku. Uku tanda,** to love. Krapf says "The sign or particle of the infinitive is [**uku**]. It appears to us very improper to write [**ukutanda**] as if it were one word, but [**uku tanda**], as in English "to love." At all events the lexicographer and grammarian must separate the particle from the verb when writing for foreigners who wish to learn [Ngoni], whereas the natives know how to pronounce their mother-tongue, and may write and read [**ukutanda**] as one word if they choose. We must never forget the difference between a grammar and a translation." . . . (Swahaili-English Dictionary).

3. *Indicative.* This mood is used in making any unconditional statement, or in describing any unconditional action. Ex. **Nibona,** I see.

4. *Subjunctive.* This mood is used in making conditional statements. It expresses also, uncertainty, and is used as a polite imperative.

EXAMPLES. **Nihambe,** that I may go.

Nihambe, let me go.

5. *Potential.* This mood is expressive of permission, possibility, conditionality, liberty, and obligation. There is no real potential mood, but the idea of mental ability to do anything is commonly expressed by means of **uku yazi,** to know, followed by the infinitive of the principal verb; and physical ability may be expressed by **uku ba,** to be, and **na,** with, followed by **amanhdla,** to be with strength, and the infinitive of the principal verb.

EXAMPLES. **Niyazi uku lemba,** I know to write—I can write.

Ninamandhla ukugamula, I have strength (am able) to hew (trees).

Nga and **nge** in this mood are derivatives of the same verb—**uku nga,** to wish.

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Nga denotes the possibility or probability; and **nge** the propriety and expediency of the action taking place.—(Colenso).

4—TENSES OF THE VERB.

There are three tenses to denote the time in which an action takes place, viz. :—*present*, *past*, and *future;* and there are three forms for each of these to denote the state of the action, viz. :—*indefinite or incomplete*, *progressive* and *perfect* or *complete.*

The indicative mood may contain these nine forms, but general usage does not require that each mood should possess that number. Compound tense forms may readily be formed, but such a full statement of the verb has not been found to be in common use, and so only those forms found in general use are noted. Attention to the subject has not enabled us to give a fuller statement of the verb.

1. *Present indefinite.* It expresses what is true at all times, and also a present act only.

2. *Present progressive.* It denotes that the action continues.

3. *Present perfect.* It denotes an action just completed, or one whose consequences still remain. Hence this form is frequently used in the formation of adjectives.

4. *Past indefinite.* Expresses what was formerly true, but is no longer so. In this it differs from the present perfect.

5. *Past progressive.* Like the present it affirms continuance.

6. *Past perfect.* It denotes that the action was completed at a definite past time.

7. *Future immediate.*
8. *Future indefinite.* } These two forms are used promiscuously.

A future progressive and future perfect may be formed by using an auxiliary verb, but are not in general use.

NOTE 1.—It is to be noted that we do not find in the native tongue equivalents for all the English tenses of a verb. Take for instance the past progressive indicitive mood, "I was going," there is a proper tense form which makes use of an adverb and either a present or a past tense. **Kadi nihamba**, I was going—then (long ago) I going. **Kadi nihambile**, then I have gone—I had gone. In like manner other tenses are formed, but it is not to be regarded as a distinct tense form.

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5—PARTICIPLES.

The formation of participles is the same as in Zulu, but frequently the ordinary tense forms are used as participles. The infinitive (verbal) noun is very frequently used, corresponding to English infinitives ending in **ing**.

6—CONJUGATIONS.

There are two conjugations, viz., *positive* and *negative*. The negative is indicated by various changes in the positive which may readily be observed on referring to the scheme of verb.

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CHAPTER X.

AUXILIARY VERBS.

1. **Ukuba,** to be. This is the most important auxiliary verb, as by its use the compound tenses of the verb are constructed.

This verb is irregular in its conjugation, and is only used in the following forms :—

1. *Present indicative.* The root does not appear at all, and the pronouns subjective designate "I am," "He is," &c., &c. It may be used with nouns, pronouns, or adjectives and adverbs, thus :—

EXAMPLES. **Ningumuntu,** I am a person. } **-ng** is the copula or verb substantive used with nouns and pronouns.
Unguye, he is he. }

Nifile, I am dead. } used with adjectives.
Nimnyama, I am black. }

Nipezuru, I am high up. } used with adverbs.
Nikona, I am present. }

NOTE.—By using the verb "to be" in this way many verbs may be formed.

2. *Perfect indicative.* Used in forming compound tenses of verb.

	Singular.	*Plural.*
1st person	**Nibe**	**Tibe**
2nd ,,	**Ube**	**Mube**
3rd ,,	**Wabe, ube**	**Babe**

NOTE.—**Waba** may be heard ; it is probably a past tense form.

2. **Ukuya,** to go. The present and past (or perfect) tenses are used as auxiliaries.

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1st Present.		
	Singular.	*Plural.*
1st person	**Niya**	**Tiya**
2nd „	**Uya**	**Muya**
3rd „	**Waya (uya)**	**Baya**
2nd Present.		
1st person	**Naye**	**Taye**
2nd „	**Waye**	**Mwaye**
3rd „	**Waye**	**Baye**

Note.—**Waye** is frequently supplanted in speech by **wae.**

3. **Ukuza,** to come. It is used in constructing one of the forms of the future indicative, and has the force of an imminent or immediate tense. "I am about to," &c.

4. The auxiliary **ukuba,** to be, is used with the preposition **na,** with, to construct a verb "to have," and this verb is used to form adjectives.

Examples. **Nina-,** I have; **Ninembuzi,** I have a goat.
Una, thou hast; **Unomusa,** thou hast mercy—thou art merciful.

In like manner other tenses may be used.

5. **Ng-** the substantive verb "it is" is used as the copula with nouns and pronouns. It is also used after passive, or subjective verbs, active voice, with the agent of the verb, but it may be omitted in the latter case.

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TABLE OF COPULA WITH NOUNS AND PRONOUNS.

Person.	Class.	COPULA WITH NOUN.		COPULA WITH PRONOUN.		
				Sing.	*Plur.*	
I.				**Ngimi**	**Ngiti**	It is I, we.
II.				**Nguwe**	**Ngilina**	,, thou, ye.
III.	1.	**Ngumuntu,**	It is a person.	**Nguye**		,, he.
		Ngabantu,	,, people.	**Ngabo**		
	2.	**Ngumuti,**	,, a tree.	**Ngiwo**		
		Ngimiti,	,, trees.	**Ngiyo**		
	3.	**Ngimbuzi,**	,, a goat.	**Ngiyo**		
		Ngizimbuzi,	,, goats.	**Ngizo**		It is it; it is they.
	4.	**Ngitshihlangu,**	,, a shield.	**Ngitsho**		
		Ngivihlangu,	,, shields.	**Ngivo**		
	5.	**Ngilizwi,**	,, a word.	**Ngilo**		
		Ngamazwi,	,, words.	**Ngiwo** or **ngawo**		
	6.	**Nguluti,**	,, a rod.	**Ngilo**		
		Ngizinti,	,, rods.	**Ngizo**		
	7.	**Ngukudhla,**	,, food.			

NOTE 1.—The copula **ng-** is to be noted as differing from the preposition **nga** which denotes the *instrument*, while **ng-** denotes the *agent*.

EXAMPLES. **Wabulawa ngumuti**, he was killed by a tree.
Watshibulala ngomuti, he killed it with a tree.

,, 2.—If the copula is used in such a sentence as, It is he who came, **nguye owabuya** is the correct form; but, He is the person who came, the personal pronoun subjective is required before the copula as, **Ungumuntu owabuya** or **unguye umuntu owabuya.**

EXAMPLES. **Ungubani?** Who art thou?
Lingiliswi, it is a voice.
Tshingukudhla, it (the thing) is food. But the personal pronoun is frequently omitted.

,, 3.—The negative of the above is formed by prefixing **asi**, it is not. = **asinguye** / **asiye** It is not he.

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CHAPTER XI.

AUXILIARY PARTICLES.

There are certain particles which are used with verbs and modify their meaning and serve instead of some English adverbs. They are derived from verbs.

The following are in use :—

1. **Sa,** is used before the verb root, and means,

(1). In positive conjugation, *still, yet, then, while,* &c., according to the context. Continuance of action is expressed by it. It is generally used with the present tense and present participle.

EXAMPLES. **Nisakuruma,** I still speak.

Wamuka, nisadhla, he went away while I was eating (I still eating).

(2). In negative conjugation, *no more, any longer, again,* &c.

EXAMPLES. **Anisayikubuya,** I will come no more.

Anisatandi, I do not any longer love.

2. **Se,** is used before the pronominal verbal prefix, and has a variety of meanings.

(1). Already, now, then, &c., marking the commencement or completion of the action of the verb.

(2). At this time, at that time, when, &c.

It is used before pronouns whose initial letter is not the vowel **u.**

3. **So,** signifies the same things as **se,** but is used with pronouns which have **u.** It is merely a euphonic difference, and not a difference of derivation or meaning.

EXAMPLES. **Seniyahamba,** now I am going.

Souhambile na ? or **Sohambile na ?** has he now gone ?

Mungadhla inyama setifikile ekaya, you can eat flesh when we arrive at home.

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4. **Ka**, is used in the negative forms of tenses, and expresses that the action is not now, or was not then completed, at the time of speaking. It may be translated by *not yet*.

EXAMPLES. **Ungakafiki**, he has not yet arrived.

Nafika, bengakafiki, I arrived, they not having yet arrived = I arrived before them.

5. **Ake**, is used with the subjunctive mood, and may be spoken where in English we would say "please," as in making apology for troubling one in moving to another position.

EXAMPLE. **Ake nipume**, excuse my going out, or please let me go out, &c.

6. **Ke**, is used in commencing or ending a sentence, meaning, and so, and then, so, then, &c.

EXAMPLES. **Nafikake**, so I arrived, or and then I arrived.

7. **Pera**, is used like **ke**, and may mean indeed, quite so, &c.

EXAMPLE. **Nitsho pera**, I indeed say.

8. **Buya**, from the verb, to return (Ngoni = come) means "then," &c.

EXAMPLE. **Wafika, wabuya walala**, he arrived and then he slept.

9. **Funa**, means to be on the point of doing anything. It means also "*lest*" (with subjective mood).

EXAMPLES. **Ufuna kufa**, he is just dying.

Bamba funa uwe, grasp lest you fall.

10. **Ukuti**, means to be so, or to do so, as is afterwards explained in the context.

EXAMPLES. **Kwati, ngolunye usuku wawa pansi**, it was so, one day he fell down.

Wati, wabulala umuntu, and he killed a man.

Ukuti is also used in describing sounds, &c., as **Kwati go!** it sounded go. It is also used in counting, *e.g.*, **Izinkomo zami ziti** (holding up so many fingers), my cattle are so many.

Ukuti is the verb to say, and is used for "to wit," "that," &c.

Wakuruma, wati, he spoke and said.

Watsho ukuti, he said, to wit (or that).

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CHAPTER XII.

INTERJECTIONS.

1. **Au!** wonder, sympathy, anger, according to tone of voice.
2. **Hau!** strong displeasure.
3. **Maye!** grief.
4. **Erere yehe!** sympathy.

Each clan has a war cry of its own; and each district has a set of interjections common, in great measure, only there.

The native swears by some ancestral spirit, or very commonly by "tshibaya" (the cattle fold—*i.e.*, where the last chief is buried); women swear by their husbands names or those of some male relation.

Thanks are expressed by saying, "**Yebo, Jeri,**" if the chief is addressed, **jeri** being his clan name, or name of praise (**tshibongo**). In like manner any one is thanked by saying **yebo** together with his name of praise.

(Europeans are thanked in this way—**Yebo satshira.** We were asked for our name of praise, and on telling them that we had none, we were asked how we thanked any one. By saying "thank you," we replied, so they caught the words *thank you* and **satshira** is what they make of them).

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CHAPTER XIII.

SCHEME OF THE VERB.

I. Infinitive Mood.

Positive Conjugation.	*Negative Conjugation.*
Ukutanda, to love.	**Ukungatandi,** to not love.

II. Imperative Mood.

Tanda, love thou.	**Yekera ukutanda,** do not thou love.
Tandani, love ye.	**Yekerani ukutanda,** do not ye love.

III. Indicative Mood.

1. *Present Indefinite.*

1 Sing.	**Ni (ndi, ngi)**	**tanda**	I	love.	**Ninga**	**tandi**	I	do not love.
2 „	**U**		Thou		**Unga**		Thou	
3 „	**U (wa)**		He		**Wanga**		He	
1 Plur.	**Ti**		We		**Tinga**		We	
2 „	**Mu**		You		**Munga**		You	
3 „	**Ba**		They		**Banga**		They	

2. *Present Progressive.*

1 Pers. Sing.	**Niya-**	**tanda**	I	love.	**Ani-**	**tandi**	I do not	love.
2 „ „	**Uya-**		Thou		**Aku-**		Thou dost not	
3 „ „	**U (wa) ya-**		He		**Aka (awa)-**		He does not	
1 „ Plur.	**Tiya-**		We		**Ati-**		We do not	
2 „ „	**Muya-**		You		**Amu-**		Ye do not	
3 „ „	**Baya-**		They		**Aba-**		They do not	

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3. *Present Perfect.*

1 Pers. Sing.	**Ni-**		I		**Ani-**		I		
2 „ „	**U-**		Thou		**Aku-**		Thou		
3 „ „	**U (wa)-**	**tandile**	He	have	**Aka- (awa)-**	**tandanga**	He	did not, or have not loved.	
1 „ Plur.	**Ti-**		We	loved.	**Ati-**		We		
2 „ „	**Mu-**		Ye		**Amu-**		You		
3 „ „	**Ba-**		They		**Aba-**		They		

4. *Past Indefinite.*

1 Pers. Sing.	**Na-**		I		**Ani-**		I		
2 „ „	**Wa-**		Thou		**Aku-**		Thou		
3 „ „	**Wa-**	**tanda**	He	loved.	**Aka- (awa)-**	**tandanga**	He	did not, or have not loved.	
1 „ Plur.	**Ta-**		We		**Ati-**		We		
2 „ „	**Mwa-**		Ye		**Amu-**		Ye		
3 „ „	**Ba-**		They		**Aba-**		They		

5. *Past Progressive.*

1 Sing.	**Beni-**		I was		**Beni-**		I was		
2 „	**Ubu-**		Thou wast		**Ubu-**		Thou wast		
3 „	**Wabe-**	**tanda**	He was	loving.	**Wabe-**	**ngatandi**	He was	not loving.	
1 Plur.	**Beti-**		We were		**Beti-**		We were		
2 „	**Mubemu-**		Ye were		**Mube-**		Ye were		
3 „	**Babe-**		They were		**Babe-**		They were		

6. *Past Perfect.*

1 Sing.	**Beni-**		I		**Beninga-**		I	
2 „	**Ubu-**	**tandile**	Thou	had loved.	**Ubunga-**	**tandanga**	Thou	had not loved.
3 „	**Wabe-**		He		**Wabenga-**		He	

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1 Plur.	**Beti-**	} **tandile**	{ We	} had loved.	**Betinga-**	} **tandanga**	{ We	} had not loved.
2 „	**Mubemu-**		You		**Mubenga-**		You	
3 „	**Babe-**		They		**Babenga-**		They	

7. *Future (immediate or emphatic).*

1 Sing.	**Nizaku-** **Nizo-**	} **tanda**	{ I	} will love.	**Anizi-**	} **kutanda**	{ I	} will not love.
2 „	**Uzaku-** **Uzo-**		Thou		**Akuzi-**		Thou	
3 „	**Wazaku-** **Wazo-**		He		**Akazi-**		He	
1 Plur.	**Tizaku-** **Tizo-**		We		**Atizi-**		We	
2 „	**Muzaku-** **Muzo-**		You		**Amuzi-**		You	
3 „	**Bazaku-** **Bazo-**		They		**Abazi-**		They	

8. *Future Indefinite.*

1 Sing.	**Niya-**	} **kutanda**	{ I	} will love.	**Aniyi-**	} **kutanda-**	{ I	} will not love.
2 „	**Uya-**		Thou		**Akuyi-**		Thou	
3 „	**Waya-**		He		**Akayi-**		He	
1 Plur.	**Tiya-**		We		**Atiyi-**		We	
2 „	**Muya-**		You		**Amuyi-**		You	
3 „	**Baya-**		They		**Abayi-**		They	

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9. *Future Progressive.*

1 Sing.	**Niyakuba ni-**	**tanda**	I	shall be loving.	Aniyikuba ni-	**tanda**	I	will not be loving.
2 „	**Uyakuba u-**		Thou		Akuyikuba u-		Thou	
3 „	**Wayakuba e-**		He		Akayikuba e-		He	
1 Plur.	**Tiyakuba ti-**		We		Atiyikuba ti-		We	
2 „	**Muyakuba mu-**		You		Amuyikuba mu-		You	
3 „	**Bayakuba be-**		They		Abayikuba be-		They	

10. *Future Perfect.*

1 Sing.	Niyakuba ni-	**tandile**	I	shall have loved.	Aniyikuba ni-	**tandile**	I	will not have loved.
2 „	Uyakuba u-		Thou		Akuyikuba u-		Thou	
3 „	Wayakuba e-		He		Akayikuba e-		He	
1 Plur.	Tiyakuba ti-		We		Atiyikuba ti-		We	
2 „	Muyakuba mu-		You		Amuyikuba mu-		You	
3 „	Bayakuba ba-		They		Abayikuba be-		They	

IV. Potential Mood.

1. *Present Indefinite.*

1 Pers. Sing.	**Ninga-**	**tanda**	I	may love.	Nganinga-	**tandi**	I	may not love.
2 „ „	**Unga-**		Thou		Ngaunga-		Thou	
3 „ „	**Wanga-**		He		Ngawanga-		He	
1 „ Plur.	**Tinga-**		We		Ngatinga-		We	
2 „ „	**Munga-**		Ye		Ngamunga-		Ye	
3 „ „	**Banga-**		They		Ngabanga-		They	

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2. *Present Indefinite (another).*

1 Pers. Sing.	**Ngeni-**	**tanda-**	I	should, &c., love.	**Nganinga-**	**tandi**	I	should, &c., not love.
2 „ „	**Ngeu-**		Thou		**Ngaunga-**		Thou	
3 „ „	**Ngewa-**		He		**Ngawanga-**		He	
1 „ Plur.	**Ngeti-**		We		**Ngatinga-**		We	
2 „ „	**Ngemu-**		Ye		**Ngamunga-**		Ye	
3 „ „	**Ngeba-**		They		**Ngabanga-**		They	

3. *Present Perfect.*

1 Pers. Sing.	**Ngeni-**	**tandile**	I	should, &c., have loved.	Nganinga-	**tandanga**	I	should, &c., not have loved.
2 „ „	**Ngeu-**		Thou		Ngaunga-		Thou	
3 „ „	**Ngewa-**		He		Ngawanga-		He	
1 „ Plur.	**Ngeti-**		We		Ngatinga-		We	
2 „ „	**Ngemu-**		Ye		Ngamunga-		Ye	
3 „ „	**Ngeba-**		They		Ngabanga-		They	

4. *Past Indefinite.*

1 Pers. Sing.	**Ngena-**	**tanda**	I	should, &c., have loved.	Nganinga-	**tandanga**	I	should, &c., not have loved.
2 „ „	**Ngewa-**		Thou		Ngaunga-		Thou	
3 „ „	**Ngewa-**		He		Ngawanga-		He	
1 „ Plur.	**Ngeta-**		We		Ngatinga-		We	
2 „ „	**Ngemwa-**		Ye		Ngamwnga-		Ye	
3 „ „	**Ngeba-**		They		Ngabanga-		They	

A more strictly potential mood commonly used, is formed from the verb, **uku yazi**, to know, and another verb.

EXAMPLE. **Niyazi uku lemba,** I know to write, *i.e.*, I can write.

or, where physical power is indicated the verb **ukuba,** to be, and the conjunction "with" and **amandhla,** strength is used.

EXAMPLE. **Ni namandhla uku hamba,** I have power to walk, *i.e.*, I can walk.

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